

ZION'S HERALD.



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ZION'S HERALD.

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CONDITIONS.

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would rob the orphan of his hopes, and the widow of the only balm she has to mingle with her sorrows;—would destroy her confidence in those promises which are as consolatory as the oil and wine of the good Samaritan, as universal as the vivifying sunbeam on creation. But of the practical consequences of their principles, we have in a neighboring nation, a melancholy example; there the sacred name of liberty was stamped upon anarchy and confusion, there every social bond was broken, and the savage yell of murder drowned the piercing cry of innocence. Let the guiltless, stained with life's crimson current, let it bear witness; let the royal assassin, with his hands imbrued in the blood of his unfortunate monarch, let that bear testimony; though even in this life he was visited with retributive justice, and let not the words of the unhappy Louis be forgotten: "to retain my Bible I would resign my crown." But will they, (wandering themselves in the mazes of skepticism,) still tell you that you are leading mankind into error and delusion? To these disciples of a false prophet I would reply, we will not quit the testimony of experience and observation, if the doctrines which the Bible contains are not true, their dissemination will enable a greater number to detect their fallacy and condemn their impostor.

But let us take another view, and see the efficacy of those principles which the Bible inculcates, and which promote order and happiness—which are suited to every station in life, and every stage of being in this probationary state of existence. When the unrelenting justice of her country brought Lady Jane Grey to the scaffold—when youth was no apology, and she had to atone with her life for an act, which, though illegal, originated in filial affection—in that trying hour, when she had to exchange the royal mantle for a shroud, and the palace for a sepulchre, it was the benign spirit of Christianity which enabled her to look with tranquil eye upon her passport to eternity, and even to bless the hand that ushered her within the portals of the invisible world; while she taught an impressive lesson, and gave an indubitable evidence of the efficacy of her religious principles to those left behind, to weep over the untimely tomb of virtue, beauty, and innocence. The magnanimous Lord Stafford, who fell a victim to the violence of the times, who was led to the public execution, followed by his helpless smiling children, it was the benign spirit of Christianity which inspired him with resignation to meet his hapless fate, and ended him with a fortitude unknown to the stoicism of the Greek, the stern virtue of the Roman, or the obdurate and blind devotion of a Druid's priesthood. The benign spirit breathes in that religion, which has supported its votaries through every voluntary suffering, and enabled them to triumph even in the agonies of death; which has commanded the proselyte to embrace its principle on the very spot where it was sealed with the dying testimony of its martyred followers. Not those only who hurl upon the velvet couch, and enjoy all that art and luxury can furnish to make them happy, share in its consolation; in the humble walks of life, it is a companion to the poor and destitute. Have you not seen the tear trickle down the furrowed cheek of age, on the perusal of the sacred volume? Have you not seen, when the head rolled up on a death-bed pillow, and the fluttering spirit was about to quit its clayed tenement, a ray of hope light the poor man through the chambers of death to a more permanent and quiet habitation? Yes, you have seen the prodigal, who had added to the follies of youth the vices of a more mature age, reclaimed to live in that life, and hope in that immortality, which has been brought to light by the gospel; and those passions, which unholy and let loose in society, lay waste the path of life, under the restraining influence of Christian principles, give vigor to our efforts and vitality to our moral being. If these principles be taught in the Bible, and the circulation of the Bible be the sole object of this Catholic institution, who can remain an idle spectator of the scene?—who will not enter into this vineyard and work?

Now permit me, worthy Chairman, to take a glance at Ireland, the sister kingdom. United as she is to this country by ties which are mutual, and, I trust, will never be broken, she has involved with yours, her interest, her existence, and her happiness. I must lament the misguided policy of that system which has cramped her energies, and operated in a way inimical to the designs of this institution, inasmuch as it has tended to irritate the mind, or produce a servile habit to abuse her native character, and debase the noblest of her faculties. The circumstances that have evoked since the period of our connection, it is unnecessary, it would be invidious, to detail; they are written in the heart rending characters of crime and revolution; may they be blotted from the page of recollection, and the commencement of a new era obliterate the remembrance of the past! A brighter day dawns upon my native country; the horizon brightens in my view!—Education, that potent genius, confers upon its objects the wisdom and experience of past ages, expands the mind, informs the intellect, and cultivates those talents that adorn life and cheer its tedious journey. It may, when I mention Ireland, be, in a peculiar sense, termed the Education of the gospel. Education gains ground rapidly in that country; Lancaster has given impulse to the feeling of an Irish public; he seeks no national system to record his labors or transmit his name to posterity; he will leave behind many living monuments; he forms the character of the rising generation, and his virtues will embalm his memory. Schools multiply amongst us, and will, I trust, at no distant period, be open to the whole mass of our population. But let the Bible accompany the march of intellect; for, as the moon derives from the sun her light, and pours her silver ray upon creation, so does education derive all its lustre from religion, and become at once an ornament and a blessing. The British and Foreign Bible Society, which is the beautiful harmony of its system, can attend to the minutiae or embrace the whole, looked with anxious eye upon Ireland, and under its auspices the Hibernian Bible Society was established and rose with rapid but progressive steps to importance. You will have some idea of its progress, when I tell you, that in one year not less than 23 Branch Bible Societies became connected with the Irish Bible Institution, and now not a single county in that kingdom is without its Bible Society, while in some there are two or three. In the same time between 20 and 30,000 copies of the Bible and Testament were distributed; and they were received and read with avidity. Oh! methinks I see, at the close of the evening, under the spreading foliage, before his mud-wall cottage, the spectacle of the aged peasant intent on the sacred volume, his family around him, all deriving from it their ideas of good and evil. Even the Catholic priest in his parish, one day thus addressed his flock:—"I hold in my hand the New Testament in the Irish language; I shall now read to you in a language which you all understand, the gospel for the day, which you have just now heard in a language you did not understand." He read a chapter according to St. Matthew. They all listened with earnestness and attention. "Be not disturbed," said he, "by any reports you may hear re-

lative to the difference between the Protestant and Catholic translations—there is just as much difference between them as in saying 2 and 4 make 6, and 4 and 2 make 6—a difference in the words makes no alteration in the sense. You will hear those scriptures continually from our children, and bearing, may you find salvation." If this union of Catholic and Protestant be general, it will be attended with incalculable benefit to that country; it will still that spirit of intolerance, which has, like the Sirocco of the desert, sometimes unseen, but always with fatal certainty, blasted the germs of virtue, and blighted the bud of genius.

But a prominent feature in the history of the British and Foreign Bible Society, is, that the female part of the community are marshalled in its ranks. Objections have indeed been made to their active co-operation, as if women were to be here the partners in our toils, and not candidates for eternity; but in defiance of prejudice, thirteen female Bible Associations exist on the continent of America, two in this country, and one in the metropolis of the sister kingdom, which, patronized by ladies of the first rank and character, has already moved an efficient auxiliary to the national institution in Dublin; and though it may not be found necessary or expedient generally to establish these associations, yet, knowing the influence of the female character on society, we would wish to exist in our service. Oh! when the maternal smile diffuses happiness around you, and the domestic circle basks in the sunshine of your presence; when you cherish with the milk of human kindness your rising offspring, and imbue their tender minds with the principles you derive from that oracle, which gives to every social bond its awful sanction, to life the charms of the present, and in the spirit of prophecy, certainly to the future; you will tell them millions are still destitute of the blessing, but that there exists in the land that gave them birth, an institution which promises the inestimable gift to every kindred, nation, tongue, and people, under heaven's canopy; and which, when the prisoner is released from his captivity, gives him the Bible as his legacy, which tells him to unclasp his helmet and sheath his sword, to let it sleep for ever in the scabbard, which breathes peace, arrests the warrior in his career, when he goes forth, like a destroying angel, to annihilate thousands at the gory shrine of a lawless and inhuman ambition; which, by removing the cause, will release us from all the calamities of war—the greatest curse and moral evil afflicted humanity ever entailed upon itself.

The Bible Society, in its progress, will level that mound which has so long separated the Mahometan, the Jew, and the Gentile; the deluded follower of the false prophet will lay aside his arms, and receive the Bible; the Israelite will reject the blind and own his Saviour; and the Gentile will flock to the ensign which has been set up for the nations, to assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. This society has traversed Europe, making every capital the seat of its love and successful labors. In Asia, the pious missionaries—well goes like Paul, bound in the spirit, not knowing what may befall him on his journey—who surrenders all his present enjoyments to endure perils, hunger, and fatigue, and climbs the hill or descends the valley, to publish the glad tidings of the gospel—becomes the active instrument of the British and Foreign Bible Society, and turns the midnight lamp to give the Bible to the Hindoo in an intelligible language, to rescue him from perishing on the banks of the Ganges, or from being crushed on the vehicle that carries his wooden god. The millions of Chinese, lost in idolatry, and ignorant of that resurrection which is the earnest of their own, are already visited; and you will irrigate the deserts of Tartary with the fertilizing streams of the gospel; there will be given unto them the glory of Lebanon, and the excellency of Sharon and of Carmel. Nor are the remote and extensive regions of the Northern Asia, beyond the reach of your genial influence; the Siberian Exile, whether lost in the deep recess of some lonely glen, or buried in the eternal gloom of his dreary forests, when light shines into darkness he will bless you. For more than two centuries has Western Africa been visited by Europeans, but alas! the flag under which they sailed was long the signal for rapine and desolation, though now the harbinger of peace and blessing. You have indeed signed the death warrant of slavery, broken the chains of negro thralldom, and told the sons of Guinea to be free; it remains, then, for you who have released the body from its fetters, to emancipate that part which is immortal, to point to an everlasting inheritance, to that kingdom whose light is God, and whose foundation is eternity. May 'he who can draw out the leviathan with a hook; put his yoke upon the barbarian, and Christianize, through the instrumentality of this institution, that extensive continent, from its interior to its extreme shores.

But let us cross the Atlantic: there is a numerous family; more than 120 Bible Societies have started into existence in North America; the Indian wandering in his native wilds, is an object of their charity;—the Esquimaux, even now, read the scriptures in their own language. Nor has the southern continent of the new world been forgotten; it has been visited by the bounty of that society which considers the whole human family equal in their claims, as the children of one universal Parent. Oh! could we hover on the wing of fancy in the blue concave, and behold our sun but as a twinkling star, and every twinkling star that lights up the fabric of nature as the sun and centre of another system! Could we see the Almighty Father with his fiat give impulse to all the planetary worlds that revolve round him, while we contemplated the immensity of the design, and the magnitude of the power that could accomplish it! Lost in wonder and astonishment, the mind sinks into its own vacancy. But, when we remember that the same supreme Intelligence which supports the whole, has condescended to reveal his will to mankind for their government, and gave, through the Mediator of the new covenant, a more perfect dispensation; Oh! then to muse his ineffable praise, we must call in the aid of 'expressive silence,' while we receive the invaluable favor, let us give some evidence of our gratitude by the diffusion of the blessing. Let, then, the British mariner and Christian, offering in one hand the documents of Heaven, with the other unfurl the swelling canvass to the gales of a propitious Providence, to explore every region and every clime, touch upon every shore, and visit every island that rises from the bosom of the ocean. May we not look forward to that time when the temple of the Juggernaut, of the Lama, and the Japanese idol, and every temple that has an altar raised upon the unknown God, will be in ruins, and one universal temple erected, in which the people will be the living church—the heart, the altar, and the incense, adoration, and gratitude! To realize this glorious prospect, and to see a complete triumph, when pride is one of the principal barriers to the tomb.

And shall not the living by these things to heart? Remember ye that are young, the young die oftener than the old; and it is because so many of the former die, that there are so few of the latter to die.

It was an affecting meeting. The mother of this young man followed the corpse of her son; her distress was extreme. She had already lost her husband, and

in losing her only son she loses all that could be reckoned dear to her in the world. She lost her support, her glory, and the name of her family from among the tribes of her people. Jesus sees her in this state of affliction and was moved with compassion towards her. Then God of goodness cannot see the wretched without commiserating their state, and providing for their salvation.

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What Christ did to raise this young man. When the blessed God is about to save a soul from spiritual death, he comes up to the heart by the light of his Spirit, by the preaching of the gospel, and by a thousand other methods, which all prove that his name is mercy, and his nature love.

He touched the bier. God often stretches out his hand against the matter or occasion of sin, renders that public that was before hidden, lays afflictions upon the body, by some evil disease effaces that beauty, or impairs that strength which were the occasions of sin; disconcerts the schemes, and blasts the prospects of the worldly man. These were merciful God in this delivering him out of the hands of his murderers.

He commanded—Young man! I say unto thee, arise. Sinners! you have been dead in trespasses and sins too long; now hear the voice of the Son of God. Young people! to you in particular is this commandment addressed: it will be easier for you to return to God now, than at any future time. And perhaps the present call may never be repeated. "The sooner you hear the voice of God, the sooner you shall be happy."

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He began to speak. Prayer to God for the salvation he needs, is indispensably necessary for every awakened sinner. Let him speak in prayer and praise; pray for present salvation, and praise because he is still out of hell. Let him also declare the power and goodness of God which have thus rescued him from the bitter pains of an eternal death.

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The effect produced on the minds of the people. Fear seized them, ver. 16. A religious reverence penetrated their hearts, while witnessing the effects of the sovereign power of Christ. Thus should we contemplate the wonders of God's grace in the conviction and conversion of sinners.

The glory of God. They plainly saw that he had now visited his people; the miracle proclaimed his presence, and that a great prophet was risen among them, and they expect to be speedily instructed in all righteousness. The conversion of a sinner to God, should be a matter of public joy to all that fear his name; and should be considered as a full proof that the God of our fathers, is still among their children. See verse 16.

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"THY KINGDOM COME."

This prayer is heard, and the enemies of the Redeemer cannot stop its progress. Let opposers tremble as they see the cause advancing, and let the Christian sinner be admonished.

A Baptist Missionary Society in Richmond, Va. closes its report with the following exhortation:

Whether we look to the North, to the South, to the East, or to the West, we hear the voice of Jehovah, saying, "bring my sons from afar, and my daughters from the ends of the earth;" we see the sacramental host of God's elect, organized into Tract Societies, Bethel Union Societies, Sunday School Societies, Education Societies, Colonization Societies, Missionary Societies, and Bible Societies, all armed with Heaven's omnipotent artillery, and pouring their thunders and fires upon every point, upon the strong holds of sin and death; while we annually hear the triumphant songs of more than sixty thousand rescued souls in the United States, singing as they drop their claims, "glory to God in the highest, on earth peace, good will to man;" and Asia, Africa, and Europe, join to swell the notes to Heaven.

It is fancy, or do we hear the Almighty say, "curse ye Meroz, curse ye bitterly the inhabitants thereof, because they came not up to the help of the Lord, against the mighty?" Is the strong angel now flying with the awful scroll in his hand, to visit the sluggard's habitation to execute the soul chilling curse upon him at his house? Are such sluggards connected by profession with the Christian church, wearing the external badge of Jesus, while all their talents lie buried deep in the earth? God forbid! the pious soul shudders at the thought!

Holy and beloved brethren; this report has necessarily assumed the form of an exhortation, to stir up your pure minds by way of remembrance; to press the appeal cannot be made in vain; we call upon him who believes the gospel to be conducive to the present and eternal interest of man; we call upon him who wishes and hopes to be religious; we call upon him who desires the everlasting happiness of his tender sons and daughters; we call upon him who desires to arrest the deadly influence of vice and immorality; we call upon him who loves order and good government; we call upon the widow who sits weeping in the midst of her helpless orphans; we call upon her mate to the treasury of the Lord; we call upon the young men and maidens who are just entering on life's tempestuous voyage, with all its vicissitudes and dangers before them; we call upon all who love the Lord

THE WIDOW OF NAIN.

LUKE, CH. VII. 11—14.

"In this resurrection of the widow's only son, four things are highly wise of notice. 1. The meeting. 2. What Christ did to raise the dead man. 3. What the man did to raise to life: and 4. The effect produced on the minds of the people."

1. It was uncommon: it was a meeting of life and death, consolation and distress. On the one part Jesus accompanied by his disciples, and an innumerable crowd of people, advance towards the gate of the city of Nain; on the other part a funeral procession proceeds out of the city, the person distinction, as we may imagine, from the number of people who accompanied the corpse, is carried out to be buried. Wherever Jesus goes, he meets death and misery; and wherever he comes, he dispenses life and mitigation.

2. It was instructive. A young man was carried to the grave—an only son—cut off in the flower of his age by a multitude of relatives, friends, and neighbors, in tears, afflictions, and distress, accompanied the corpse. Behold the present life in its true point of light. How deceitful is the world! to hide its vanity and wretchedness, funeral pomp takes the place of the decorations of life and health; and pride, which carries the person through life, cleaves to the putrid carcase in the ridiculous adornments of palls, scarfs, cloaks, and feathers! Sin has a complete triumph, when pride is one of the principal barriers to the tomb.

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Whether we look to the North, to the South, to the East, or to the West, we hear the voice of Jehovah, saying, "bring my sons from afar, and my daughters from the ends of the earth;" we see the sacramental host of God's elect, organized into Tract Societies, Bethel Union Societies, Sunday School Societies, Education Societies, Colonization Societies, Missionary Societies, and Bible Societies, all armed with Heaven's omnipotent artillery, and pouring their thunders and fires upon every point, upon the strong holds of sin and death; while we annually hear the triumphant songs of more than sixty thousand rescued souls in the United States, singing as they drop their claims, "glory to God in the highest, on earth peace, good will to man;" and Asia, Africa, and Europe, join to swell the notes to Heaven.

It is fancy, or do we hear the Almighty say, "curse ye Meroz, curse ye bitterly the inhabitants thereof, because they came not up to the help of the Lord, against the mighty?" Is the strong angel now flying with the awful scroll in his hand, to visit the sluggard's habitation to execute the soul chilling curse upon him at his house? Are such sluggards connected by profession with the Christian church, wearing the external badge of Jesus, while all their talents lie buried deep in the earth? God forbid! the pious soul shudders at the thought!

Holy and beloved brethren; this report has necessarily assumed the form of an exhortation, to stir up your pure minds by way of remembrance; to press the appeal cannot be made in vain; we call upon him who believes the gospel to be conducive to the present and eternal interest of man; we call upon him who wishes and hopes to be religious; we call upon him who desires the everlasting happiness of his tender sons and daughters; we call upon him who desires to arrest the deadly influence of vice and immorality; we call upon him who loves order and good government; we call upon the widow who sits weeping in the midst of her helpless orphans; we call upon her mate to the treasury of the Lord; we call upon the young men and maidens who are just entering on life's tempestuous voyage, with all its vicissitudes and dangers before them; we call upon all who love the Lord

THE WIDOW OF NAIN.

LUKE, CH. VII. 11—14.

"In this resurrection of the widow's only son, four things are highly wise of notice. 1. The meeting. 2. What Christ did to raise the dead man. 3. What the man did to raise to life: and 4. The effect produced on the minds of the people."

1. It was uncommon: it was a meeting of life and death, consolation and distress. On the one part Jesus accompanied by his disciples, and an innumerable crowd of people, advance towards the gate of the city of Nain; on the other part a funeral procession proceeds out of the city, the person distinction, as we may imagine, from the number of people who accompanied the corpse, is carried out to be buried. Wherever Jesus goes, he meets death and misery; and wherever he comes, he dispenses life and mitigation.

2. It was instructive. A young man was carried to the grave—an only son—cut off in the flower of his age by a multitude of relatives, friends, and neighbors, in tears, afflictions, and distress, accompanied the corpse. Behold the present life in its true point of light. How deceitful is the world! to hide its vanity and wretchedness, funeral pomp takes the place of the decorations of life and health; and pride, which carries the person through life, cleaves to the putrid carcase in the ridiculous adornments of palls, scarfs, cloaks, and feathers! Sin has a complete triumph, when pride is one of the principal barriers to the tomb.

And shall not the living by these things to heart? Remember ye that are young, the young die oftener than the old; and it is because so many of the former die, that there are so few of the latter to die.

It was an affecting meeting. The mother of this young man followed the corpse of her son; her distress was extreme. She had already lost her husband, and

in losing her only son she loses all that could be reckoned dear to her in the world. She lost her support, her glory, and the name of her family from among the tribes of her people. Jesus sees her in this state of affliction and was moved with compassion towards her. Then God of goodness cannot see the wretched without commiserating their state, and providing for their salvation.

It was a happy meeting. Jesus approaches this distressed widow, and says, weep not. But who, with propriety, can give such advice in a case like this?—Only that God who can dry up the fountain of grief, and remove the cause of distress. Weep for thy sin, weep for thy relatives, weep after Christ, and God will infallibly comfort thee.

What Christ did to raise this young man. When the blessed God is about to save a soul from spiritual death, he comes up to the heart by the light of his Spirit, by the preaching of the gospel, and by a thousand other methods, which all prove that his name is mercy, and his nature love.

He touched the bier. God often stretches out his hand against the matter or occasion of sin, renders that public that was before hidden, lays afflictions upon the body, by some evil disease effaces that beauty, or impairs that strength which were the occasions of sin; disconcerts the schemes, and blasts the prospects of the worldly man. These were merciful God in this delivering him out of the hands of his murderers.

He commanded—Young man! I say unto thee, arise. Sinners! you have been dead in trespasses and sins too long; now hear the voice of the Son of God. Young people! to you in particular is this commandment addressed: it will be easier for you to return to God now, than at any future time. And perhaps the present call may never be repeated. "The sooner you hear the voice of God, the sooner you shall be happy."

THE HERALD'S HARP.



FROM THE RECORDER AND TELEGRAPH.
ON THE DEATH OF REV. PLINY FISK,
Missionary to Palestine.

How beautiful it is for man to die
Upon the walls of Zion! to be called,
Like a watch-woman and weary sentinel,
To put his armor off, and rest—in heaven—
The sun was setting on Jerusalem.
The deep blue sky had not a cloud, and light
Was pouring on the dome of Omar's mosque,
Like molten silver. Every thing was fair;
Like beauty hung upon the taintless fane,
Like a grief-stricken, lingering ere she gave
Her wing to fly for heaven. The crowds of men
Were in the busy streets, and nothing lo'd
Like woe or suffering, save one small train
Bearing the dead to burial. It pass'd by,
And left no trace upon the busy throng.
The sun was just as beautiful; the shout
Of joyous revelry, and the low hum
Of stirring thousands rose as constantly;
Life look'd as winning; and the earth and sky,
And every thing, seem'd strangely bent to make
A contrast to that comest upon life.
How wonderful it is that human pride
Can pass that touching moment as it does;
Pass it so frequently, in all its force,
Of beautiful and simple eloquence,
And learn no lesson! They here on the dead,
With the slow step of sorrow, troubled not
By the rude multitude, save here and there
A look of vague inquiry, or a curse
Half muttered of by some haughty Turk, whose sleeve
Had touch'd the tassel of the Christian's pall.
And Israel too pass'd on—the trampled Jew!
Israel! who made Jerusalem a throne
For the wide world—pass'd on as carelessly;
Giving no look of interest to tell
The shrouded dead was any thing to her.
Oh that they would be gather'd as a brood
Is gather'd by a parent's quick wiles!

They laid him down with strangers; for his home
Was with the setting sun, and they who stood
And look'd so steadfastly upon his grave,
Were not his kindred; but they found him there,
And lov'd him for his ministry of Christ.
He had died young. But there are silver'd heads,
Whose race of duty is less nobly run.
His heart was with Jerusalem; and strong
As was a mother's love, and the deep chords
Religion always makes so beautiful,
He flung them from him in his eager race,
And sought the broken people of his God,
To preach to them of Jesus.

There was one,
Who was his friend and helper. One who went
And knelt beside him at the sepulchre
Where Jesus slept, to pray for Israel.
They had one spirit, and their hearts were knit
With more than human love. God call'd him home.
And he of whom I speak stood up alone,
And in his broken-heartedness wrought on,
Until his Master call'd him.

Oh is it not a noble thing to die
As dies the Christian with his armor on!—
What is the hero's claim, though his blast
Ring with the mastery of a world, to this
What are the searching victories of mind—
The lore of vanish'd ages—What are all
The trumpets of proud humanity,
To the short history of him who made
His sepulchre beside the King of kings!

TO MY INFANT NEPHEW.

Is this new life so sweet to thee, my little baby boy,
That thus thy minutes cease to be a constant course of joy?
I gaze upon thy laughing face, I hear thy joyous tone,
Till the glad feeling of thy heart oft reaches to my own.
No little infant, for whose brow, a coronet shines fair,
Is blest with better health than thou, or nurs'd with tenderer
care:
And be it prince or peasant's child, the station high or low,
These blessings are the only ones its earliest days can know.
I would not damp thy present joy with tales of future care,
Nor point the ills of life, dear boy, which thou must feel and
bear.
The early dew is sweet to view, although it vanish soon;
And lowly is the morning flower, which withers ere 'tis noon.
Thy heavenly Father, by whose will, a living soul is thine,
By his good spirit visits this herbage divine;
And children who in innocence the path of life have trod,
Hear often in their mother's mind the sweet voice of God.
As reason dawns, as mind expands in childhood's opening
day,
Thou oft wilt hear his high commands to shun the evil way;
And every evil thought resign'd to his divine control,
Will bring a sweetness to thy mind, a blessing to thy soul.

Dear as thy welfare is to me, I cannot form a thought;
I cannot breathe a wish for thee, with happiness more fraught,
Than that this heavenly Friend may prove the ruler of thy
way,
And thy young heart incline to love, to hearken and obey.

OBITUARY.

Died, in Franklin, Ct. on the 26th of May last, Mrs. Elizabeth Ayer, aged 70 years, consort of the late Mr. Timothy Ayer. She, with her husband, were the first fruits of Methodism in that town. Their house was constantly a place for the friends of their Saviour to assemble in to worship the Lord of Hosts, until a house was erected for that purpose in the year 1815; a home for the heralds of the cross to refresh themselves, as they ranged the hills and dales of Connecticut. Our sister's deportment comported for many years with the gospel she professed. She was a person of strong intellect, capable, and ever ready to administer counsel and comfort to the lambs of the flock, and lead them to the fold of her Redeemer. As her life was even and uniform, so her death was peaceful and triumphant. And while she rests from her labors and her works follow her, her brethren and children in age and spirit have entered into her labors, and enjoy the word of life constantly in that place. And while our mothers in Israel are torn away, may their spirit rest on the rising generation.

Died, in Windham, Ct. in August last, Mrs. Esther Waldo, wife of Mr. Zachary Waldo. In her death, civil society has lost a worthy member, and the Methodist Episcopal Church one of its brightest ornaments. After she experienced the renovating grace of God, about 30 years since, she, with her husband, united with the Church of Christ, and was an acceptable and useful member, until death removed her to the church triumphant above. Although she had many trials and conflicts to encounter, she ever felt a strong attachment to the cross of Christ. In her last sickness, which

was painful beyond description for many weeks, she was a perfect pattern of patience, and was able to testify, in the strongest terms, that the blood of Christ was sufficient to cleanse from all unrighteousness. Her death was eminently triumphant,—she witnessing that death had lost its sting, and encouraging her brethren, children, and friends, to be faithful in the Lord, assuring them that they should then share the glories of Paradise on high.

Died, in Penobscot, (Me.) June 14th, Irene Wardwell, daughter of Capt. Daniel Wardwell, aged twenty years. Although her friends are called to mourn the loss of one so endeared, yet she left them the consolatory evidence that their loss was her eternal gain. At the age of 13 she espoused the cause of God, and gave evidence that she had passed from death unto life. Though she always spoke of her spiritual standing with diffidence, yet she was strictly virtuous and her morals irreproachable. During a long and distressing sickness, she was very patient; and when she was asked what her views were concerning death, her reply generally was, "I have a hope in God, but want a brighter evidence." But about a fortnight previous to her decease, when death appeared about to do his office, her Saviour graciously visited her, and her soul was filled with his love. Her sufferings were intense; but when she had a moment's respite she would converse with the greatest composure upon her approaching dissolution. She said she believed her hour of sickness was to ripen her for heaven. She spoke to the Rev. J. Lull to preach her funeral sermon, and requested him to preach to the young people; and said: "If I could be the means of saving one soul, how happy should I be." A few days previous to her death, while her brother Stephen was speaking to her of the great company which John the Revelator saw, who came up out of great tribulation, having washed their robes white in the blood of the Lamb—she exclaimed, "Glory! glory! glory! When shall I join that blood-bought company!"

She retained her senses to the last; and without a struggle or a groan sweetly fell asleep in the arms of her Saviour. Let me die the death of the righteous, and let my last end be like theirs.

MINISTERS' DEPARTMENT.

Dr Scott, author of the commentary on the scriptures, in one of his letters to a young minister, says, "Of all kinds of learning, none seems more important than an accurate knowledge of the scriptures. I recollect, in some of my travels, having been associated with Bishop McK. for two or three weeks. I noted well the manners and deportment of the good old man, in the families where we from time to time lodged; and I must say that I was at once compelled to view his method as truly worthy of imitation. When entering the house, and after the usual salutations, it was not long before the little children became the objects of his attention; and he perceived in any one child, a backwardness to form an acquaintance with him, he would endeavor to win over the little stranger, by some small present or other; and thus, in a short time, every child of the family might be seen gazing with apparent delight on the aged and dignified bishop and minister of the gospel, and listening with pleasure at the conversation he might have, either with their parents or with themselves. I again observed, that he was equally concerned for the children of poor parents, as well as those of the more rich and respectable. Would it not add to the success of the ministry, for every preacher to go and do likewise? Such a line of conduct in a gospel minister, will have the most salutary effect on juvenile minds. They will, by it, be disposed to love and to reverence the very name of preacher, and which, by the by, is one grand step to their becoming benefited by his ministry."

EXTRACT—FROM THE WESLEYAN JOURNAL.
"The work of the minister is not alone confined to the pulpit. He should, as far as possible, pattern after his blessed Master, in going about, doing good—doing good to every member of the family whom they visit. The children and servants ought not to be neglected. And by the urbanity of his manners, and by his familiarity with the children, he will render his instructions doubly weighty and successful. I recollect, in some of my travels, having been associated with Bishop McK. for two or three weeks. I noted well the manners and deportment of the good old man, in the families where we from time to time lodged; and I must say that I was at once compelled to view his method as truly worthy of imitation. When entering the house, and after the usual salutations, it was not long before the little children became the objects of his attention; and he perceived in any one child, a backwardness to form an acquaintance with him, he would endeavor to win over the little stranger, by some small present or other; and thus, in a short time, every child of the family might be seen gazing with apparent delight on the aged and dignified bishop and minister of the gospel, and listening with pleasure at the conversation he might have, either with their parents or with themselves. I again observed, that he was equally concerned for the children of poor parents, as well as those of the more rich and respectable. Would it not add to the success of the ministry, for every preacher to go and do likewise? Such a line of conduct in a gospel minister, will have the most salutary effect on juvenile minds. They will, by it, be disposed to love and to reverence the very name of preacher, and which, by the by, is one grand step to their becoming benefited by his ministry."

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LADIES' DEPARTMENT.

FROM THE YOUTH'S INSTRUCTOR.
LETTER TO A YOUNG LADY, ON THE GOVERNMENT OF THE PASSIONS.

My dear E.—Of all the excellences which adorn the female character, there is none more conspicuous, none more desirable than sweetness of temper. It is that beauty of the soul which the Supreme Being has acknowledged to be in his sight of great price. It is, and through science and many personal accomplishments may be denied, yet this most pleasing and engaging quality can be acquired in all situations of life. But to gain a complete ascendancy over your spirit, it is needful to begin at an early period, before habits of petulance have gained such an ascendancy over your mind as to produce peevishness upon every occasion of the least deficiency. For this reason, it is that the young lady should be taught to govern her passions from her infancy. Although much depends upon the management of your parents in your juvenile years, yet much more remains for you to accomplish when their control is no longer needful. How lamentable it is that this essential qualification is so much overlooked when the peace and happiness of families and societies are depending upon it! Neither beauty of person, nor fascinations of wit, nor the most splendid talents, can compensate for the want of it, how often is the firebrand rendered a place of contention! how often the spirits of servants embittered, and the happiness of a whole family destroyed, by a single female, who attempts to control others, but who has never learned to govern herself! It is true that we might think, from the very nature of our religion, that these remarks would not apply to the Christian world; but experience and observation tell us better. Few indeed, who enjoy enlightening grace, can possess a propriety in restraining their tempers upon all occasions: somehow or other it seems to have escaped their moral perception as something quite out of their reach. Charity would indeed cast her mantle over the sincere in heart, but wisdom is justified of her children. If woman knew in what true dignity of character consisted, she would soon discard those prominent features by which she is distinguished: meekness and humility;—as it is utterly impossible for those graces to flourish where wrong tempers are indulged. It is not that passive tameness of spirit which is equally unmoved by vice or virtue, and which many mistake for the latter, while I wish you to cultivate,—but a sort of self-possession which will enable you upon all provocations to preserve your soul in patience from it as from a deadly sting is to be made for persons of different constitutions and temperaments, but I doubt if there are sufficient to excuse the indulgence of a petulant disposition:—for God has expressly said, "My grace is sufficient for thee." As no pains have been spared in your education, I hope therefore that your sensitive powers will become so refined as to shudder at the least emotion of anger, and to become from it as from a deadly sting is to be made for persons of different constitutions and temperaments, but I doubt if there are sufficient to excuse the indulgence of a petulant disposition:—for God has expressly said, "My grace is sufficient for thee." As no pains have been spared in your education, I hope therefore that your sensitive powers will become so refined as to shudder at the least emotion of anger, and to become from it as from a deadly sting is to be made for persons of different constitutions and temperaments, but I doubt if there are sufficient to excuse the indulgence of a petulant disposition:—for God has expressly said, "My grace is sufficient for thee." 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